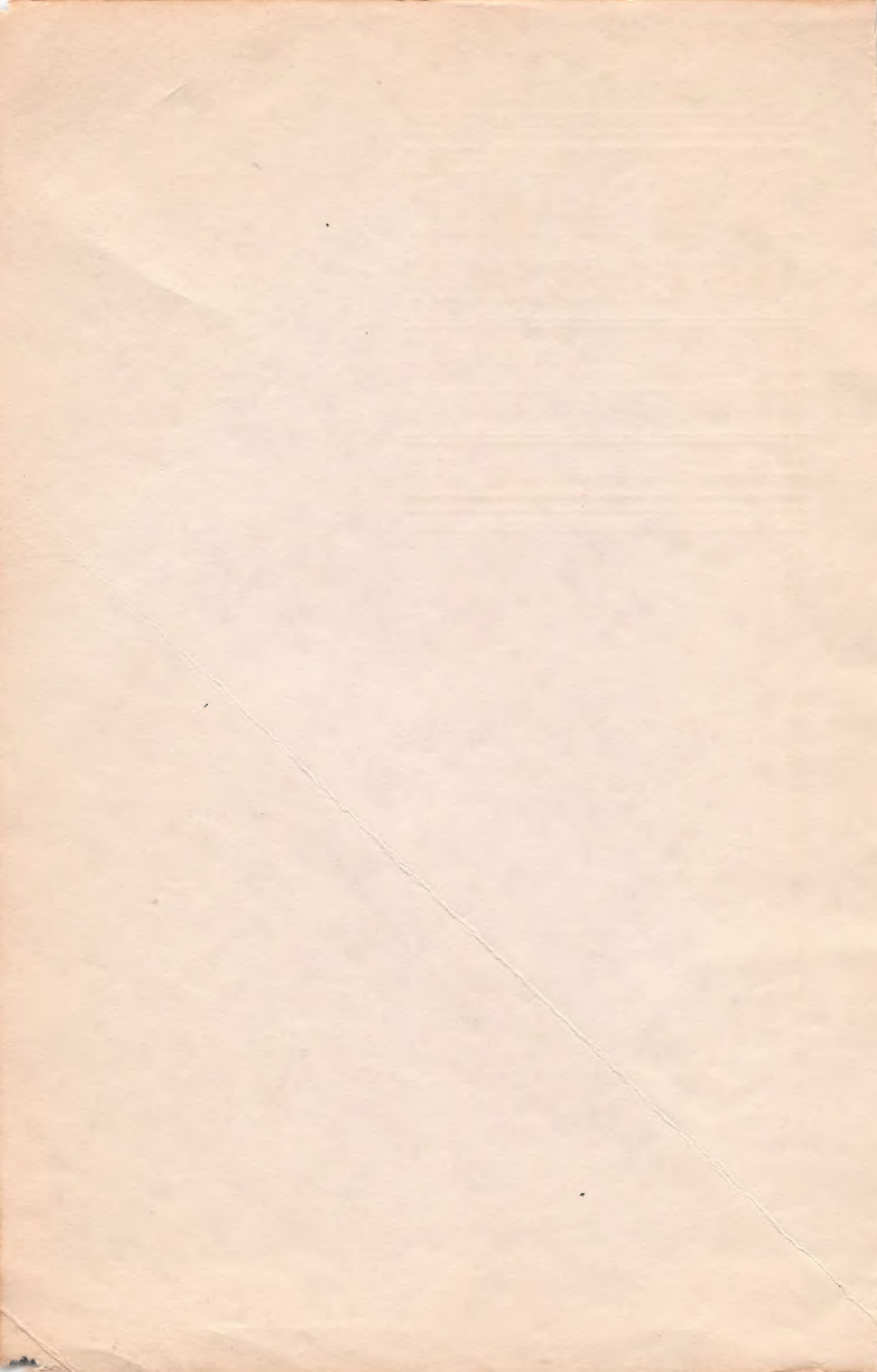

S T A R BULLETIN

Talks and Writings by

KRISHNAMURTI

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Contents

Thoughts on Life	- - - -	34
Talks in the Oak Grove, Ojai	- - - -	39
Talks at Ommen	- - - -	50
Information	- - - -	61

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Thoughts on Life*

In the valley of two radiant clouds, I beheld a star.

As the rain comes in blinding torrents and washes away the dust of yesterday, leaving all things fresh, green and sparkling, so doubt destroys all momentary perception, leaving the mind and heart ever joyous.

Silence purified me.

Experience without understanding leads to chaos. Experience of mere accumulation holds not the perfume of Life.

He can have no qualities who pursues and abides in Truth.

Habit is as a stream. A thoughtless people is as a cloud shadowing the land.

Forgetfulness is given to the highest and to the lowest.

Flattery and insult are born out of ignorance. Receive them both *kindly*.

*From Krishnamurti's notebook.

To judge another is to deny freedom.

This living is not a personal competition with Truth.
Truth defies all competition.

The world must be concentrated in you.

Competition with another is like letting mud fall into
a cup of clear water.

Conformity kills initiative.

As a white sail on the blue sea am I, lonely to the be-
holder on the shore of limitation.

The desire after comfort creates tradition of thought
and feeling.

There is ultimate decay in all things, save in the harmony
of thought and affection.

Truth does not demand sacrifice but understanding.

A perfect man is not a freak of nature. He is the very
flower of nature.

Discover what is your secret sanctuary.

Your heart and mind must be like a stringed instrument from whose depth the wandering winds shall draw forth great chords of never-ending music.

I shall compete with no man for I love Life.

In the heart of him who is without the burden of fear, there is ecstasy.

Tradition is the dead hand of time.

Intelligence is the capacity to discern the essential, which is the eternal.

You must have the courage to destroy and the genius to build.

In the pursuit of self-expression the love of Life is lost. First love Life, then the expression of that love will come as sweetly as the flight of a young bird.

My heart is as the scent of a flower.

Sacrifice and renunciation exist only when your own true self-expression is denied.

Follow the wanderings and refinements of Truth.

True joy exists only when you are struggling in the ecstasy of self-expression, which must be the manifestation of the love of Life.

Reincarnation is self-consciousness in time.

Desire is the soil out of which shall be born the full flower of understanding.

Truth has no disciples, nor has it its own people.

Triumph of true perception. This alone will enable practice to rise to the level of theory.

Out of life's multiplicity there is born the quiet beauty of inward harmony.

Comfort breeds fear.

The true lover of Life has no philosophy, for he is truly free.

Ambition is as a lovely rose. In the hands of a poet, it awakens the delight of eternity. In the hands of a fool, it is a worthless thing.

Do not drive away the moment of contemplation.

I saw the moon, the great twinkling stars in the shadows of a pool. As they passed by, people cast stones into it.

I shall wind my way into the heart of things.

A man who knows his future is not a creator. But he who knows the present is the rich worshiper of a simple day.

To the seeker after Truth, time does not exist.

Fight with yourself first and then only can you fight against the world.

Contemplate to act, not to forget.

Who is he that is civilized? Neither the man of great possessions nor the man of much poverty. It is he who is beyond the rich and the poor, who is free from circumstances, who is not corrupted by desire and in whom the spring of loveliness never dries up.

(To be continued)

Talks in the Oak Grove, Ojai

II

THE majority of people have such strange ideas about Truth, and a life which is spiritual, that it is very difficult to explain to them what I consider to be Truth. They believe that through the accumulation of experience, which involves time, they will gradually realize that which is the ultimate, the eternal.

Now, to me, it is quite the contrary. The present holds all of time, and the understanding of a single experience of the immediate in its fulness gives you the realization of Truth. The idea of progress implies accumulating, expanding, a movement ever towards a purpose or an end. But the significance of an experience cannot be understood through this idea of progress or time. It can be understood only in the present which is ever the eternal. The full meaning of an experience in the immediate gives you the immensity of understanding.

Time exists only so long as you do not understand an experience, and understanding abolishes time. Understanding can only exist in the present, not in the future. To him who desires to understand, time is of no consideration. This may be to you a new way of looking at it, but there is nothing new under the heavens. So do not reject or accept, but consider what I say. Even a thousand years, if you do not understand now, will not give you comprehension. What you are, that is, your ignorance, if it has not been dispelled in the present, will remain ignorance a thousand years hence. It is not time which

brings you comprehension, but the alertness of mind to understand in the present. It is impossible to be alert while your mind is burdened with the idea of time, of beliefs, of ideals.

I will try to explain what I mean by alertness of mind. Experience is, after all, the way you respond to the incidents of life. To be alert is to be able to distinguish between pure action and reactions, whether positive or negative. Positive reaction springs from your own intrinsic individuality or selfishness, and negative reaction comes from without. All action which is not pure is reaction, for it is born of sensation, both the positive and the negative. Pure action which is free of all reaction is without motive, incentive, and free from the centre of selfishness.

To understand an experience in the present, to gather its loveliness, you must have a mind free from beliefs, illusions. The full understanding of one experience liberates you from all experience, which is time. When the mind is free of beliefs and hopes, then only can it be alert; such a mind does not conform, because it is without personality, that is, limitation. Unless a mind is free it will have a preconceived idea of what is Truth, and it will twist life to that ideal, thereby becoming incapable of understanding the present. For the ultimate is of no idea, no belief, no concept, all these being merely the resistance created by self-consciousness. So if you are moulding yourself in the present with the conception of the ultimate, of the future, then you are but perverting life.

Now you may say: "Must I not have any ideal, any inspiration, any incentive?" I say, no. You cannot have any of these, because if you have you are but conforming,

and so there is no understanding. Whereas if your mind is free of these, then you are understanding the present, its full significance. You will see then that your mind awakes to that full intelligence, which is the true freedom from all the illusions of individuality. Belief, although it may give you temporary solace and comfort, is but a mark of decay. The mind burdened with beliefs is slothful and imitating; it is not quick in its adaptability. Whereas a mind that is ever alert renews itself. It requires no stimulation from within or without, for all stimulation is but reaction. Such a mind, being free, can understand happiness, Truth.

Most people have some kind of belief or ideal. It may be a belief in possession, that possessions will give happiness, or that to love possessively is the only way to love. It may be a belief that immortality can be realized only through the experience of a personal god. It may be a belief in power, in harmony, in unity; it may be a belief in the hereafter, which is the glorification of oneself. All these are, from my point of view, but illusions. The mind that projects itself into the future and tries to understand the future corrupts the present, perverts clear judgment. So to know the ultimate is not to know. Do not search after the future, do not demand what is the ultimate. Do not be sure of lasting desire, but find out what you do not desire, through the experience of understanding. This is not a negative way of looking at life. Find out for yourself what are the possessions and ideals that you do not desire. By knowing what you do not want, by elimination, you will unburden the mind, and only then will it understand the essential which is ever there. Do not have a preconceived idea of the ultimate and do not apply that

idea to the transient, but rather try to understand that which is transient. The eternal is the transient, it is not away from it. The infinite is the finite. That is, the full significance of an experience is in the fleeting experience. What gives you understanding is to know, not what you want, but that which you do not want, of which you are free.

Intelligence freed from self-consciousness makes the mind perfect. What I call intelligence is to be fully conscious of the source of your action, and to discover that source you must not have any belief. Seek the source of your action through constant alertness of the mind, through the understanding of the transient, through the full significance of an experience which holds the eternal. Through intelligence—please remember that I speak of true intelligence—disentangle your actions from the idea of the ego. In disentangling yourself without any immediate belief or incentive, without the idea of punishment and reward, your mind becomes pure and destroys all illusion; it is then self-sufficient, serenely ardent.

What creates illusions, what creates beliefs? It is the idea of the "I," the ego, the uniqueness of separation. As long as you are unaware of yourself, you create ignorance. By becoming more and more conscious of yourself, by going through the flame of self-consciousness, you realize the ultimate, which is liberation from self-consciousness, the creator of ignorance. In other words, there is illusion as long as self-consciousness exists, but the freedom of self-consciousness destroys all illusions. You cannot free that self-consciousness, that limitation, by losing yourself in works, in service to a cause, or by a belief in Saviors, Masters, and so on. You can liberate it only by finding

out if your actions are based on a belief, on an incentive, on selfishness. Do not go through the whole gamut of beliefs, but become conscious in action in the present. Free the mind of all ideals because they do not dissolve self-consciousness. By becoming fully self-conscious in the present, in thought, in emotion, and hence in action, you are liberating self-consciousness, which is a limitation, a quality.

The action of most people is based on the desire to obtain something, on fear, or on the idea of reward in the present or in the future. So long as action is based on a motive or an incentive, that action creates a future, and therefore there is no understanding of the present, which is to me the ultimate. If your action is based on any belief, on vanity, on possessiveness, and if you are not conscious of it, are not liberating yourself from it, there is no understanding. Then there is perversion of thought leading to stagnation, to unhappiness. But if, through intelligence, you are trying to free your action from all motives, your mind becomes alert, and then only can you grasp the full meaning of an experience. So right action follows sweetly and naturally if you are trying to free your mind of the ego, right action being thought and conduct. Do not seek a right conduct, which becomes a stereotyped behavior and therefore lifeless. Rather seek to free your mind from all limitation of individuality; become detached, which is not indifference, and then you cannot help but act truly. From this follows true behavior, true work and social order. True action in itself, even though it is governed by the highest ideal of conduct, does not give understanding. Understanding comes only in the dissolution of the centre of self-consciousness.

The mind that is searching after Truth, which assures immortality, in which there is neither beginning nor end, must be free of the idea of time and of attainment; for the transient is the eternal, and in the present is the fulness of Life.

Question: You do not appear to have any considerable knowledge of modern education, social reform, occultism, physical science, modern psychology, nor do you seem to be well informed in any other branch of learning. How, then, are you competent to teach and help the world in the solution of the difficult and sorrowful problems which confront mankind? Why do you not interest yourself in these?

Krishnamurti: I speak of wisdom, which includes all these. You take a branch of a tree and think you hold the whole of it. Please differentiate between information and wisdom. Information, the knowledge of facts, though ever increasing, is by its very nature finite. Wisdom is infinite. If you have followed what I have said this morning, you will see that if individuals try to live according to what I maintain to be true action, not merely theorize about it, then there will be comprehension of all the branches of Life. But in the knowledge of one branch you can never realize the perfume, the joy of Life.

Question: You frequently speak of the realization of Truth as an effortless state of being, and you say that virtue which requires effort is not virtue at all. What then is the place of effort in the realization of Truth? Can Truth be realized without great effort?

Krishnamurti: Your effort is between the opposites, good and evil, virtue and sin. You waste your effort in the conflict of these two. A virtue that requires effort is a strain and creates resistance. I am speaking of an effortless state of mind, which is free of the opposites. Do not seek the immeasurable, but make great effort to become conscious of the opposites in yourself, and then only can you free yourself from them. Do not fight one opposite with another, thus trying to create a balance, which only strengthens one of the opposites. If you have resentment, do not cover it up by kindness, but free the mind of the idea of distinction; that is, try to understand the true cause of resentment, which is self-consciousness. Be free of the idea of virtue, for virtue is an end, a finite quality, and all qualities are but limitations. If you are free both of virtue and sin you will understand the infinite naturally, without effort. What creates opposites is selfishness, the idea of division and, therefore, resistance. Free yourself from the idea of distinction; then you will realize Truth in which all effort has ceased.

Question: I am an honest man, willing to work and earn an honest wage. Nevertheless, I have been out of work for six months and have forgotten what it is like not to be hungry. I am told that you possess nothing, but you are obviously protected by your friends, for your face is still handsome and your body is clothed and well fed. You speak of Truth. How can you philosophize while thousands are starving? What is all this talk of Truth? To me, Truth is food, work, living. You spend your time talking of some hypothetical state of consciousness. Surely the man who tackles the problem of the unemployed, who

actively helps his neighbor, is making better use of his knowledge. What is your reply?

Krishnamurti: A civilization that has its roots in selfishness cannot be altered in a day. It needs re-educating. A civilization in which the individuals are rampant in their aggressiveness must be fundamentally changed. It must be based on communal work, where the individual has no outlet for his selfishness, where individual competitiveness has no reward; but the individual must keep the integrity of his individuality wholly to seek understanding. As it is now, man is selfishly individualistic, competent in his desire for brutal achievement, seeking his own selfish gains, accumulating possessions and wielding tyrannous power, all of which create utter chaos. On the other hand, in the search after Truth, where he should keep his individuality wholly complete and thereby free it from all self-consciousness, he sets up Saviors, Masters, beliefs, ideals and authorities, all of which mean blind following. Emphasize individuality in its right place, where the individual realizes completeness in himself. Naturally we must help one another, we must live together, understand one another, work together. All of this comes about normally and without effort when you have the true understanding of the function of the individual.

What I desire to explain is that every individual is complete in himself. In the realization of this completeness there is true happiness. Such a man, then, is never the slave of another, he has no beliefs, he is at peace within himself, rich in his understanding, living wholly, naturally, in the eternal present. Thus he will help to create true order. By bringing about order, there will be work, bread

and opportunity for all, but without this true conception of the individual there will always be chaos in the world.

Question: I always feel mentally stimulated when I am near you, even when you are not speaking. If it were possible I would be near you always, for it seems to give me greater strength and confidence and understanding. Is this an illusion, or is your presence the blessing it seems?

Krishnamurti: If you are a painter and are near a greater painter, you are stimulated. But if this quickening of interest does not result in greater understanding, it is of little value. I do not desire to set myself up to be worshipped and to have a following, because that ultimate understanding of Truth lies within each one. I desire to help you to realize fully that through your own effort, not through worship, comes the realization of Truth. I may be able to help you to see this, but only through your own effort can you be free of your own self-consciousness, which can be accomplished only in living, not merely by theorizing about it. Then such help is permanent, because it is of your own understanding; whereas if it is mere outward stimulation, it is of very little value.

Question: A theosophist says that your teaching is a kind of diluted occultism. For instance, that which you describe as liberation seems to be about the same as that which the theosophist describes as the fifth occult initiation, when a man achieves perfection and becomes an adept. What you speak of, therefore, corresponds to the fifth occult initiation. Do you agree with this?

Krishnamurti: I do not agree or disagree. It is for you to find out. When questions of this kind are put to me, it generally indicates that the questioner desires to cling to his idea. He says to himself: "Both conceptions are the same, so why bother to examine your idea." Thus he remains, sluggishly, in his own superficial understanding, which might be knowledge but never wisdom. I am not talking of beliefs. I am talking of Truth, which is beyond beliefs. To find out whether I agree with theosophy or not, you will have to study what theosophy teaches and what I say, and you will have to examine them impersonally. When I speak in India, they label what I say as Buddhism or Hinduism. Through this labeling of idea, search ceases. Through constant search alone comes understanding.

Question: Did you ever hate another? If so, how did you overcome it?

Krishnamurti: All virtues and sins make up this bundle which we call the ego, the "I." It is of no value to get rid of a sin or acquire a virtue. What is essential is that you free yourself from the cause of distinction; distinction being created through self-consciousness. You can do this only through intelligence, and I have tried to explain what I mean by true intelligence. By stimulating one set of qualities against another, you are not free of all qualities.

I know if I said to this question, "Instead of hating, love," you think you would understand it better, but you would not. Truth is beyond distinction, qualities and time. When you are truly in love, there is no distinction

of personalities. I am talking of love and not of sensation. I maintain that true love knows no distinction; distinction arises only in the mind. Duality exists when the mind is enslaved by self-consciousness. Without freeing the cause of duality, the mere acquisition of qualities will not rid you of the idea of distinction. Please do not misunderstand this. There is ignorance so long as you have not grasped the essential value of Life. So look not to virtues, but rather to the cause of distinction, which is self-consciousness.

January 24th, 1932.

(To be continued)

Talks at Ommen

Summer Gathering, 1931.

VI

YOU will find that in the search after understanding there comes loneliness, for you can realize Truth only through your own effort, freed from all desires for the opposites. From that loneliness there comes the natural ecstasy of solitude, a solitude in which there is no loneliness. You cannot understand this if you merely consider it as a theory, a plausible hypothesis, an intellectual treat.

I have been asked to explain further what I said the other day about marriage. You cannot realize Truth, completeness, through any system or circumstance. Whether you are married or unmarried is not of fundamental importance so long as you have that alertness of mind, the pliability of reason which eventually leads to wisdom. Do not think that by marriage you are necessarily going to realize completeness, or that by being alone you will understand Life. Though you remain single, you may be influenced by your friends, by your brothers and sisters, by society, by your neighbors, by public opinion. It is exactly the same in marriage: you are influenced by your wife, your children and the circumstances of your married life. The thing is not to look to a system or a method for your development. It does not matter whether you are married or not married. What is of utmost importance is that you should learn, and understand, the true value of your thoughts, your emotions, your opinions, your conflicts, your struggles. Through

continual examination and self-recollectedness, you are freeing yourself from that limited consciousness. You must live in order to find out the value of conflict, and illumination is the cognizance of true values. If you know the true value of your thoughts, your vanities, your attachments, your displays, you will be free from them.

Liberation is the living of true values in everyday life and those values can only be found by your own effort and understanding, not by following a system, a method.

Question: You say that Nature fulfills itself in man. Man presumably fulfills himself in the liberated or perfected man. But Liberation means the end of human life; so the purpose of humanity is to disappear. If all men could be like you, it would be the end of humanity. Is this so?

Krishnamurti: I said there is first unconscious perfection, then conscious imperfection, which is man becoming self-conscious and knowing his limitations; and then freedom of self-consciousness, which is perfection. Life exists in everything and man can realize it fully, but that realization can come only through the understanding of conflict, of sorrow and of joy. It does not mean the cessation of humanity. Because I am not married and have no children, it does not follow that you should not marry and have children. If your desire is to seek understanding, it does not matter whether you marry or not. Some people think that to marry and have children is unspiritual. I do not. If you make marriage or children into the most important thing in life without understanding the full significance of struggle, of possession, of

dependence on one another, which gives you the right values, then you will not be complete in yourself. You may not be married, but you may be selfish, arrogant, brutal, insensitive, showing lack of consideration, lack of affection. What is of importance is not the manner, the system, the method, but that completeness which man must realize. As soon as that consummation of the freedom of self-consciousness becomes your only desire, that desire makes its own law. Your desire becomes your discipline. So do not lay emphasis on the method, on marriage or non-marriage, having children or not having children. Those are incidents, out of which you have to gather understanding; but it is this understanding which is of the utmost, final importance.

Everyone desires to be free of sorrow, and the freedom of sorrow is not realized by moving in any direction, through any means, through a method, through a system. It is realized through that intense desire to be complete in the present, and by finding out through self-recollectedness if your actions, thoughts and feelings are born out of selfishness of the ego. You will say: "Is that all?" It is not. That is but the beginning. As I said, out of that self-recollectedness there comes a loneliness, a really sorrowful loneliness, and out of that comes the ecstasy of solitude. But you do not want to be alone. You are afraid because you do not understand that only through this solitude, through your own strength, your own effort, will come the realization of that completeness.

Question: Do you agree with the old religious idea that the ascetic is really a more perfect type of humanity than the man who marries, has a family?

Krishnamurti: I do not. An ascetic as ordinarily understood is a man who eschews the world, who leaves the world without understanding it, and therefore there is renunciation. When there is understanding, there is no renunciation. You have worshipped renunciation, not understanding. A man who gives a thousand pounds to charity you regard as a great man, because you yourself are held in the bondage of the desire for possessions. A man who has realized through his suffering, through his conflicts, through his self-recollectedness, that inward ecstasy of solitude; who does not depend for his happiness on external things; who is liberated from his self-consciousness—such a man may be an ascetic or may be married. He can live in the world and yet be not of it. But to realize this, you must be wholly free of secret desires and be liberated from the delusion of individuality, which engenders subtle deceptions.

So then, it is not a question of withdrawal from the world and becoming an ascetic, but a question of the comprehension of that inward completeness, that inward perception of Truth which gives you release from all conflict, that inward silence which is ever renewing itself.

Question: Are we to see in the most fundamental human emotions—hunger, thirst, sex, love—something of which to be ashamed; or are we to recognize them as expressions of life and at the same time try to purge them of egotism?

Krishnamurti: You cannot purge, clean, that which is the true expression of Life. You can only clean that which is the expression of egotism. The true expression of Life is free, not limited by self-consciousness. Therefore it is,

and there is nothing to be cleansed. It is a part of the essential loveliness which is Life. It is complete; it knows no separation, it does not spring out of sorrow, pain, fear of the opposites. Love, which is its own eternity, is Life. In completeness love knows no person, no mine and yours, no division, no attraction or repulsion. It is the same with intelligence, the pure inward perception, which is the true attribute of Life, its true outward expression.

As long as man holds to his self-consciousness there is a struggle between the opposites, like and dislike, attraction and repulsion. A man who desires to be free of self-consciousness must be normal, he must not suppress any of his desires through fear, but must understand his conflict, his love, his sex. This understanding shall make him free from self-consciousness. In man lies at all times that Life in its completeness; but so long as there is self-consciousness with all its qualities, opposites, virtues, fears, attachments, he is held in the bondage of illusion. He thinks of himself as incomplete, and out of that incompleteness there arises oppression, the expression of authority, the sense of possession, of power. When a man really desires to be free, really wishes to realize that completeness, he uses these as stepping stones; through his conflicts he gathers the significance of experience.

Question: Is there not a danger that the people about you, who are normal human beings with normal emotions, feeling that you exact celibacy as being nearer to Truth than marriage, will bring about the same evils that have always followed religious denunciation of normal human relationships? You do not denounce but you tacitly condemn, so that your friends are rather ashamed of telling

you that they are in love and want to get married! They feel that in your eyes they have somewhat "fallen from grace"; not because sex relations are wicked, but because they are attachments. The same applies to having children. Are we to aim at leading abnormal lives, like yours, not yet being ready? Are we to regard your life as the ideal at which to aim? Must complete detachment from human relationships follow the real search for Truth? If not, then should we aim to lead normal lives abnormally, that is, differently from the majority? Does this mean a new standard? The full development of the individual; or the greatest good of the greatest number by subordination of the individual as in Communism, Fascism or so-called patriotism?

Krishnamurti: By my answer to the previous question and by my talk of the other day, you will see that I am not denouncing marriage or advocating celibacy. You must be normal, but the majority of people are abnormal, unhealthy. They are unhealthy because they are afraid; they are afraid either to marry or to remain single. Normality is not necessarily found in marriage or in celibacy. The majority of people in the world who have not given up religion, act through fear; and those who have given up religion do not care, they only want a good time. The people who cling to worship, who try to become something in a world which they imagine to be spiritual, by repression, by moulding themselves after the pattern of another, are in my view unhealthy and abnormal. It does not matter whether they are religious or not; anyone who seeks to realize Truth by the imitation, the following, the worship of another, through institu-

tions, through ceremonies, is an unhealthy person. So being unhealthy, you have first to become healthy, and through that normality alone you can understand Truth.

You might ask: "What is the good of talking of Truth to people who are abnormally unhealthy?" I will tell you. If in them is awakened the desire to seek Truth at all times then, even though they are unhealthy, they will no longer adapt themselves to immediate circumstances, which neither leads them to health nor to that ultimate completeness.

To me, then, it is not a question of the full development of the individual, or the subjugation of the individual. I am speaking about Truth as completeness in man, which he can realize only through the liberation of self-consciousness. I am talking of Truth, and to realize that you must be normal, fearless, free from the desire to lean on another, to worship, free from greed, power, cruelty, malice and all opposites.

This does not mean that you should not marry, that you should not be in love, that you should not have children. You have the idea that if you marry you will fall from grace. From whose grace? Not from mine! I have nothing to offer you, neither heaven nor hell, reward nor punishment. You will not fall from my grace because I do not want followers, I do not want disciples, I do not want your adoration, or anything else. I have realized completeness in myself, therefore I do not want anything. Please put away entirely that idea of following me, of falling from grace, imagining that through me or through anyone you will find Truth. You will find that completeness in yourself, through your own effort. When you

know the right value of things you will no longer be in the clutches of conflict, and you will set for yourself a standard true to your understanding of completeness.

Realization comes through understanding the experiences of life and not by avoiding them. In what manner you behave, whether you are afraid, whether you are leaning on something, whether you are craving for worship or authority—this is of the utmost importance. It is in normal human life that you find Truth, happiness, completeness, not in abnormality.

Now an abnormal person is a man who has many kinks. To me an abnormal person is one who is fearful, has avoided life, has withdrawn from life, goes into a monastery or church, worships, or sits on the bank of a river and indulges in forgetfulness. Or he is a man who has utter disregard for another, is cruel, continually seeks the indulgence of his innumerable cravings for power, pomp, wealth, lust and greed. These types I call abnormal.

From the beginning I kept that idea of completeness, of Truth, before me and desired it intensely and continually. It was not completeness in opposition to humanity, but the completeness through understanding humanity, which is myself; through the understanding of my own conflicts, my own desires, my own passion, vanities, suppression, fears, attachments, sensations. The moment I had understood all this in myself, I freed my self-consciousness, my energy became concentrated in deep contemplation. That realization is the ultimate Truth, and all will come to this. But you will not come to it if you cannot walk alone, if you have fear, if you are attached. To go far, you must begin near.

Because you are greedy, you create competition in the world, you help to contribute to its chaos; because you are passionate there is cruelty in the world; because you hate and dislike there are wars; because you cling to your possessions there is nationalism, the barrier of frontiers. With all these, with your vanities, with your desires, your greeds, you want to realize that which is the flower, the consummation of all life and effort. Try first to become a normal human being, with normal feelings, normal joys. Realize your own suffering and your own joys. Realize that you are afraid, and therefore you are seeking consolation. When you realize that, you put away the desire for consolation and concentrate on getting rid of fear, instead of covering it up deeply within yourself. Now you are concentrating on finding consolation; on your gods, your worships, your escapes.

You have to be entirely alone; not out of some tragic gesture, not because there is something to be avoided. Find out if you are displaying your vanity, attracting people with your body, with your ideas. Look at yourself. Develop in yourself a mirror that shall reflect truly what you are in the present, and so become acutely conscious. That is the beginning of normality, of becoming healthily normal. You need not try to find out through someone else how to become normal. If you desire it, you can achieve it; not by looking to the past or to the future, but by normal effort, through normal conflict, through everyday adjustment. You want desire, not strength. Do not fight the opposites only to become a slave to one of these.

Question: You say that before we can be free from consciousness we must first be fully conscious. Is not time,

and therefore evolution, involved in any such process?

Krishnamurti: I say that through your desire to understand in the present, you can so become conscious that you can free yourself from self-consciousness. It is not a question of time; it is not a question of *karma*. Those are generally excuses of the mind to postpone effort. You will immediately say: "What about the people who cannot make this effort?" Do not concentrate your energies on the efforts of your neighbors but concentrate them on your own effort. By becoming acutely conscious in the present you adjust your standards, your circumstances, to eternal values.

To become acutely conscious in the present does not demand a technique—time is involved for the development of technique, but the intensity of desire to become self-recollected in the present will create of its own eagerness the necessary capacity. Time does not enter into this. If you understand one thing in the present, it will give you the comprehension of a giant. But for that you must have interest and enthusiasm.

Question: When I live according to my own law, I am considered an egoist and a queer fellow who knocks against everything and disturbs harmony. Yet if I do not live according to my own law, I suffer mentally and physically. How are we to act in our daily life if our views and our conduct offend other people whom we love and need?

Krishnamurti: You have to find out if what you call "my law" is the essential and not some superficial egocentricity or whim. If you make some fancy of yours into an eternal law, of course you will create trouble and dis-

harmony around you. That is why I say that you must find out what is the essential. Desire to find out the essential and the true worth of all experience through the continued choice of the essential. You realize completeness, and because you are complete you will care for the freedom of another.

Question: In a report of one of your talks, it was said that your teaching is Buddhism as taught by Schopenhauer in his "The World as Will and Idea". Will you please tell us what you think of this statement?

Krishnamurti: It is very simple. I have never read Schopenhauer or studied Buddhist scriptures. What I am saying to you is of my own experience, it is not deduced from books. It is my experience of suffering, pain, pleasure, death and love, and of those things which cause human beings great anxiety and deep concern—their work, their love, their hatred, everything that goes to create man, which is Life itself. It is not deduced from Buddhism, Hinduism or Schopenhauer. If you would understand, therefore, my point of view, it is little use asking me to explain to you Schopenhauer or some scripture, or to compare their ideas with what I say. I want you to meet what I say with your reason, not with your prejudice and learning. Once a man came to a sage and said to him: "I have a few moments of leisure; please tell me concerning Truth." And the wise man said: "First control your body, make your mind as clean as snow, and finally suppress sternly all knowledge." Knowledge is the acquisition of information, but wisdom is of your own experience.

(To be continued)

Information

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